

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 17th May 1996

Knower of the unseen and the seen the Incomparably Great the Most High.

He among you who talks in secret or openly are equal or whether one hides by night or walks about by day.

He has appointed a succession of angels before him and behind him guarding by the command of Allah. Surely, Allah changes not the condition of a people until they change their own attitude. But when Allah wishes to punish people there is no repelling it nor have they any protector beside Him.

The Holy Quran. al-Rad [The Thunder]: 10 - 12.

In the light of the writings of the Promised Messiah (peace be upon him) it is only Allah the Almighty who knows the hidden as well as the open. People do not know the open nor do they have knowledge of the unseen. Only God the Almighty is the Incomparably Great and the Most High presence because all exultation and greatness results from knowledge. Nobody from among people is great above all and most high.

As far as the subject of *عَالِمُ الْغَيْبِ وَالشَّهَادَةِ* ['Knower of the unseen and the seen'] is concerned *The Holy Quran* also mentions that because you know neither the seen nor the unseen you have no power to repel internal and external threats because one cannot compete without knowing. So Allah the Almighty takes responsibility and guardianship of the aspect about which He has withdrawn knowledge from people and by the command of God such workers function before and behind who one safeguard by His command.

Acting virtuously in secret or openly is a vastly profound subject and the Promised Messiah (peace be upon him) has very subtly shed light upon this subject of deep wisdom and states that believers are commanded to carry out virtuous acts both secretly and openly.

Some virtuous acts need to be carried out openly and this is as to serve as an appeal to others to act virtuously too as it would increase the regard in society for excellent virtues but it is also important that virtuous deeds be committed in secret.

The Promised Messiah (peace be upon him) states about his Community:

... I thank Almighty God for in my Community there are such people too who offer large sums but never even reveal their name.

The positions of *Sulūk* cannot be reached unless virtues are acted upon perfectly and untainted by dishonesty one is unable to take any steps towards Almighty God. Remember well that dishonesty burns away good acts as fire burns dust and trash ...¹

People would sometimes anonymously send jewels to the Promised Messiah (peace be upon him). A believer is closer to their master than one hand is to the other.

¹ Ahmad, Hazrat Mirza Ghulam. 29th December 1905. *Malfuzat: iv.* 665.

It is no minor thing for one to attain this inner position nor is it possible for every person to reach this position. This state is born after complete faith in the existence of Allah the Almighty and His attributes and a purifying bond with God. The world before such people is annihilated and they have no care for its praise or its vilifying. This sacrifice of theirs is exclusively for Allah's sake. This summit of secrecy is the fortune of those whose bond with Allah is so great that everything else is destroyed and then Allah the Almighty enables them to act upon the highest virtues that is the greatest of all secrets.

Such a person must have desired in their heart to reveal their name to the Promised Messiah (peace be upon him) and receive his prayers but wherever the taint of ego poses a threat one cannot trust oneself and one thinks that if they were to reveal their name before their master they would be doing so to quench a base desire so by hiding their name they put a knife to the throat of their ego with their own hands.

Then there are those who do this so as to create a bond between themselves and God excluding every other person and they never do so out of some kind of arrogance but to draw the attention of Almighty God to themselves that they belong to Him, so their virtue would reach Him directly without any intermediary. This is one state which cannot be considered to be arrogance unless if without [being in] this state which would be very dishonest because this state only possibly befit those in whose eyes God is ever-present. This is an important point. If one hides one's virtue from every other person every time that too is madness. So it is also important to act virtuously according to the natural states.

People sometimes obtain a secret and think they have discovered something but this is extremely stupid and they end up losing what they had received as a result of this arrogance. Every day Almighty God graces the gnostics of Allah with secrets and they receive them in humble submission. Never in their wildest dreams do they imagine it to be the fruit of their clever-mindedness. In fact arrogance is born from darkness and it destroys people.

The writings of the Promised Messiah (peace be upon him) reveal that some people take pride upon abandoning an evil [habit] but the real purpose should be that these evils should be replaced with virtues in the heart because virtue which is carried out with intent to show off never flourishes. It is like dry grass and dishonesty serves as petrol [to its fire].

It is important for us to protect our virtues so there is a need for continuous effort and labour and analysis and there is especially an even greater need for the protection of a Community reaching such lofty heights in financial offerings.

Offerings of a few pennies or large and grand sums are all equal in the sight of Almighty God because Almighty God does not consider the quantity but the intentions of the people. So everyone who offers sacrifices for the sake of God should safeguard these virtues of theirs as the Promised Messiah (peace be upon him) teaches because this method would enable them to safeguard the other sacrifices that they make.